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of others are so fair and candid that it would not be easy for the adherents of any school to convict him of prejudice. If Canon Storr's second volume fulfils the promise of the first, he will have made a most useful addition to our English theological literature.

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**THE ASSUMPTION OF THE RELIGIOUS DRESS IN MONASTICISM. CEREMONIES FOR THE ASSUMPTION OF THE DRESS IN THE MONASTICISM OF THE GREEK CHURCH. STUDIES IN HISTORY AND ARCHAEOLOGY. NICHOLAS PALMOV. Tchokoloff, Kiev. 1914. Pp. xv, 420.**

By the publication of this learned work (of which only one hundred and sixty copies were printed), Professor Nicholas Palmov, of the Ecclesiastical Academy of Kiev, has filled a gap in the history of Oriental monachism, and has rendered accessible certain Greek liturgical texts of considerable importance for the history of the liturgy.

The work is divided into four sections. The first, which is in some sense an historical introduction to the three which follow it, treats of the origin of the ceremonies for the taking of the habit. Oriental monachism had its birth in Egypt, from which country Byzantium received it. Accordingly, those who desire to fathom the origins of the liturgical ceremonies of Oriental monachism must direct their researches at the outset toward Egyptian monachism, and seek the solution of the liturgical problems they set before themselves in the rituals of the old Egyptian monasteries.

Historical documents attest that the rules to be followed and the ceremonies to be performed in receiving into the monasteries those who presented themselves to embrace the monastic life, were already fixed in the monastery of St. Pachomius the Great. The candidates were minutely interrogated, and put to the test to see whether they were really capable of practising the austerities and the rude mortifications of Oriental asceticism, and afterwards were admitted to assume the monastic garb. This does not, however, imply the existence of a special ceremonial for admission to the monastery. This ritual, the ceremonial which we find in the liturgical documents of the Byzantine Church, is later than St. Pachomius. Nevertheless, the practice followed in the Egyptian monasteries must have had a great influence in the formation of the Byzantine ritual of monachism.

At what time this ritual was composed is not definitely known. Neither in the *Regula Patris nostri Pachomii* nor in the *De Institutis Coenobiorum* of Johannes Cassianus do we find any trace of a form of monastic vows by which the candidate renounces the world. In his second canonical epistle to Amphilochius, St. Basil declares that he knows nothing of the existence of formulas (ἀνδρῶν ὁμολογιαὶν) by which the members of the monastic families pledge themselves to celibacy. Professor Palmov supposes accordingly that St. Basil, a zealous propagator and patron of the monastic life, was the first to require of candidates for the monastic life the reading of a formula professing monastic vows. This new custom was speedily followed by the redaction of a ceremonial for the taking of the habit. In the writings of the pseudo-Areopagite, which go back to the first half of the fifth century, we find the rules to be followed in the taking of the habit already fixed.

The most important liturgical document relative to this ceremony is contained in the Euchologion of St. Mark, a precious literary treasure of the eighth or ninth century, belonging to the Barberini collection of Greek manuscripts now in the Vatican Library. In this manuscript two rituals are found. The first is complete and detailed; it contains the prayers for the first stage of initiation into monachism (πρῶτον σχῆμα, μικρὸν σχῆμα, or σχῆμα τοῦ μανδυώτου), and then the rites and prayers for the higher degree of monachism (μέγα σχῆμα, ἀγγελικὸν σχῆμα). The second ritual contains but the single prayer beginning, Κύριε, ὁδεὺς ἡμῶν, ὁ ἀξιολύς σου εἶναι κ.τ.ε.

In connection with the distinction between the μικρὸν σχῆμα and the μέγα σχῆμα in the Euchologion of St. Mark, Professor Palmov investigates an interesting controversy about the baptismal value of monastic vows, a controversy raised and conducted with much vigor by St. Theodore of the Studium, who maintained that the profession of the monastic life is a sacrament of perfection, μυστήριον μοναχικῆς τελειώσεως; in other words, a baptism. Consequently, it is not permissible to repeat the same ceremony for the same candidate for the monastic life. It follows that the distinction between the simple taking of the habit (μικρόν) and the solemn taking of the habit has no foundation in the tradition of the Fathers and the doctrine of the Church.

The theory that the monastic profession is a second baptism had no success in the East. The Euchologia, beginning with that of St. Mark, continued to set forth the rituals for the two monastic investitures, deeming that St. Theodore of the Studium went far in his eagerness to give to a voluntary promise to observe

the evangelical counsels the value and the moral efficacy of a sacrament.

After this historical part, Professor Palmov studies the liturgical peculiarities of the rituals in question. The Greek liturgical codices exhibit many variations in the reproduction of the formularies of the *μικρὸν σχῆμα*—a fact which makes it very difficult to classify them. To obviate this difficulty of classification, Palmov decided to compare them with the formularies of the *μέγα σχῆμα*, which is more ancient. Accordingly, the second part of the work is devoted to this *σχῆμα*, and the third to the *μικρὸν σχῆμα*, while the fourth treats of the *πρόσχημα*, or ceremony preparatory to the simple investiture, consisting in the delivery to the candidate for the monastic life of the habit and of the *kamilavki* (the hat worn by the Oriental clergy).

According to Palmov, the *μικρὸν σχῆμα* goes back to the time of Theodore of the Studium (d. 826), and the *πρόσχημα* was added in the fourteenth century. This last form of initiation into the monastic life underwent changes in the fifteenth and sixteenth centuries. In our day, there is an evident tendency in the orthodox churches to give it the same value as the *μικρὸν σχῆμα*. Those who are received into the monastery with the forms of the *πρόσχημα* are called *rasophori* or *rakendyte*. In the orthodox churches the monastic habit is now given to priests or members of the clergy who, while renouncing marriage, do not wish to live in a monastery, but to devote their activities to pastoral labors. The *πρόσχημα*, then, would be for Professor Palmov the form most suitable to a new type of monachism to be introduced into the Eastern Church. In this he only expresses the wish of Eugene Golubinsky, the great historian of the Russian Church, who thought desirable the adoption of a new form of monachism, in which the monks should not be totally separated from the world and deprived of all participation in the life of society.

The appendix contains extracts from Greek liturgical codices in which the prayers of the monastic rituals are inserted. The most important extracts are from the Euchologion of St. Mark (Cod. Barberini Graec. 336), and the Euchologion No. 474 of the Rumiantzov Museum in Moscow (tenth to eleventh century).

The several parts of the book evince the author's profound knowledge of the Greek liturgy, a knowledge acquired in great part through the study and collation of unpublished Greek sources.

AURELIO PALMIERI.